

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

NEW-YORK, SATURDAY, MAY 29, 1852.

Number 4.

## Principles of Nature.

### LETTERS TO A FRIEND, On Mesmeric Phenomena.

BY A LADY.

A gentleman has sent us for publication a series of Letters, written by a lady to her intimate friend, detailing a course of experiments privately conducted by herself, mainly to satisfy her own mind upon the subjects of Mesmerism, Clairvoyance, &c.

"As to the writer," says our friend, "the letters themselves are sufficient vouchers of intelligence, culture, and real in philosophic investigation; and if I were at liberty to mention her name, family, and social position, it would at once secure for the letters a wide publicity."

#### NUMBER ONE.

My dear Friend:

You will be surprised when I tell you that, since I last wrote, I have been deeply interested in Mesmerism—a power which I once supposed as unreal as the fabled virtue of Aladdin's lamp. I accidentally met with "Townshend's Facts in Animal Magnetism," and, as I read, I became interested, absorbed, at length convinced, converted to a believer in that which it asserts and describes. And although the author sometimes shows too much caution in his desire not to startle his reader, for the bold and fearless pioneer of a new path, and sometimes excites our impatience at his want of faith in us and the power of the truth he is revealing, by keeping back a part of his testimony of it, yet it seems to me that no candid mind, however skeptical upon the subject, could read that book and not feel its doubts quickly resolved into earnest questionings—its derision and unbelief, into more serious and philosophical investigation. But be this as it may, it was sufficient to awaken in me strong faith, and, on closing the book, full of the enthusiasm and interest which it excited, I exclaimed, "I can magnetize!" "Ah, well," said Mr. —, at whose house I was staying, "if you can magnetize, there is a patient for you," pointing to the sofa, where his daughter L.—was reclining. She had taken cold, and was suffering from catarrh, and coughing violently. There was a general laugh, in which L. joined. But I proceeded, without heeding their incredulity, to the sofa, and in less than fifteen minutes succeeded in putting my young friend into the mesmeric state of "sleep-waking." The coughing had ceased; the eyelids had that gently drooped yet peculiarly sealed look, which they have not when asleep, or when closed while awake; and the whole figure was expressive of heavy and profound repose. She readily responded to my lowest tone, but was entirely insensible to whatever was said by others. The family had now gathered around, asking various questions and attempting in vain to arouse her. Her father, who had ever ridiculed Mesmerism as the merest delusion, now spoke, commanding her to answer; but she was far beyond the reach of his voice; and to her mother's kind tones and requests she was, for the first time, deaf. Her father looked amazed and perplexed, but, I believe, was not convinced till, after my making the reverse passes and awaking her, she assured us she had not the slightest recollection of anything that had passed, and could scarcely credit that she had been asleep, although she had slept two hours. One who knew her uniform truth, her perfect ingenuousness and transparency of character, as he did, could no longer doubt. On awaking, L. found that her cold and catarrh had left her. You are aware that she has been subject to cough for a year past; yet she never coughs while under the influence of Mesmerism; and if the pain continues in the

chest, it soon passes away on my placing my hand on the part affected.

The following evening, while she was in the mesmeric state, the sympathy of sensation with the mesmerizer was fully tested. Her mother handed me an apple, without speaking of it. No sooner had I tasted it than L. began to eat. On my asking what she was doing, she replied, "Eating an apple." It was silently changed for a pear—she said she was eating a pear; and afterward, a peach was tried with the same success. Indeed, I have subsequently tested this in many instances, and always when we were in such a relative position as that she could not know by the ordinary means. Once, when I was at the distance of a large room from her, I took a piece of flag-root from another person, and unconsciously put it in my mouth. I had no thought of trying any experiment at that moment; but L.'s brother, who was in communication with her, on seeing her lips move, asked her what she was eating. She replied, "flag-root," although not a syllable had passed in regard to it; for my taking it from the hand of another was an inadvertent act. I have frequently mesmerized a tumbler of water and placed it on a waiter with many others, and on my requesting L. to drink, she invariably selects that one. Extending her hand to the waiter, she lightly passes it over the top of each, till she touches the one mesmerized, when, guided by an unerring instinct, she selects and drinks from that. This have I tried innumerable times, and have never known her to mistake any other for the one magnetized; for mistake it would be, since I find, from having induced her once or twice to drink it, that the taste of water not magnetized is extremely disagreeable. Those around have often suddenly pinched or pricked me, or pulled my hair, and L. shrinks, placing her hand on the corresponding spot of her own head, and complaining. Yet when the same is inflicted upon herself, she is utterly insensible to it. Once, I inconsiderately mesmerized her while suffering myself severe pain in consequence of a sprained ankle. The danger of her sympathizing had not occurred to either of us. But as soon as she slept, her face assumed an expression of intense pain, and the large tears soon trickled from beneath the closed lids. To my anxious inquiries she answered, "Oh, my ankle! my ankle! the pain in my ankle is dreadful!" I quickly dispersed the influence, and when the eyes opened, her face had regained its natural serenity; and to my question if she felt in pain, she smilingly answered, "No, I never do so soon after being magnetized, you know." She was entirely unconscious of having suffered, or of having imagined she suffered, at all.

I sometimes mesmerize L. early in the evening, and permit her to remain through the night in the mesmeric sleep until a stated hour the next morning, precisely at which she awakes. She will retire to her room and, with my assistance, make the necessary preparations for the night, ever with the eyes entirely closed, and yet with the same facility as when awake. I have very frequently impressed upon her mind, while in the mesmeric state, my wish that she should perform a certain thing at a stated hour of the following day when awake; and never has she forgotten or neglected the request. I will give you one or two instances. One evening, when she was asleep, I told L. that I wished her to kiss me at nine o'clock the next day, and, at ten, to read to me in Mrs. Shelley's "Last Man." She was to remain in the mesmeric state that night, till eight o'clock the next morning. She was breakfasting a few minutes before nine, and I purposely retired to my own room, that my presence should not

recall to her mind what was to be done. Precisely at nine, my door opened and L. walked up to the table where I sat writing, and, in the most mechanical manner, without its appearing as the prompting of affection, kissed me. Some time after, as I was conversing with herself and sister, and had entirely forgotten the second request, L. suddenly took up Mrs. Shelley's work, and commenced reading toward the last part of the second volume. Oh, L., said I, don't read there; I know nothing of those characters. Still, without noticing my exclamation, she read on. Yet it did not occur to me that she was acting upon the request of the night before, and I again said, I beg of you not to read in that place, I dislike so much to hear the end of a story first. Yet still she persisted, without making any reply to my entreaties, when a glance from her sister recalled to me the request, and I found the hour to be just ten. Another evening, I had told her to read to me, at eleven o'clock the next day, from some book which we were perusing together. Before eleven, we were sitting in the parlor, together with the family, when they requested me to read aloud two pieces of Tennyson's poetry that had been sent me by a friend. They were two of his most beautiful ballads, so full of simple pathos, that none could hear them without being deeply moved. On finishing them, I rose and went into the other room. Hardly had I closed the door, when L. came in with a book in her hand, and, throwing herself down in a chair, commenced reading in the most rapid, unintelligible manner. Oh, don't read that now, L., I said, it jars upon my feelings. But still she hurried on, and instantly I recollected that this must be the hour, as it in fact proved to be. Most mysterious influence, that can thus govern the outward act, when thought and inclination are all opposed! Her brother told me that, when she left the room with the book, her eyes were still filled with tears. She could not have felt in the mood of reading, and when questioned in regard to what had actuated her, I found she had no recollection of the promise of the night before, but only felt, as she expressed it, "that this was to be done, and, indeed, dear C., I wished to stop when you first asked me, but something seemed to impel me on."

\* In speaking of this with a gentleman who has had much personal experience in private, he suggested to me that the influence was probably not quite dispersed so long as anything remained to be done, which the mesmerizer had willed. This idea had been suggested to him by a phenomenon he observed in one of his own experiments. He, frequently, in the midst of the sleep-waking, told his patients to wake up for a limited period. They would immediately open their eyes and appear to be awake, and to be unconscious of anything that had passed in the mesmeric state, and he never had questioned that they were awake. But, on one occasion, having sent his mesmerized patient into a garden—which was at the distance of a mile from the house to which she was confined by sickness—while she was wandering in the garden and admiring all about her, he said, "Now wake up." She obeyed, and immediately said, "How came I here? I thought I was at sister's." "And so you are," said he. "No," she replied, "I am in your garden." She had lost the knowledge of being mesmerized, and therefore seemed to be in a third state, alike incongruous of her real position and of the mesmerizer. At the expiration of the number of minutes for which he had bid her wake up, her eyes closed. Again she was in the garden, conscious of having been magnetized. He was so much struck with this, that he made many experiments of the kind, and always with the same result. In these partial wakings, this gentleman found his patient could not be brought to see and hear any persons or things of which she was not conscious when in the mesmeric state. He then referred to the case of the two sisters, mentioned in Townshend, who were occasionally mesmerized during a winter, and, in the intervals, left with the eyes opened, and committed to their own self-guidance. Their surprise and delight, when the influence was entirely

A few evenings since, I persuaded L., while in the mesmeric state, to sit at the table and take tea with the family. It was a singular sight to see her sitting there, with closed eyes, unconscious of anything that was addressed to her or said of her, except by myself. Like the dead body at the Egyptian feasts, she seemed to be among us, and yet not of us. The little circle was quite a gay one, and there was much mirth and wit passing around, in which L. would have been foremost to partake, could it have reached her. But her imperturbable gravity, and the undisguised, childlike eagerness with which she partook of the refreshments given her, was quite amusing. The next morning, she felt as great an appetite as if she had partaken of no food during all that time, and expressed her surprise that I should have permitted her sleeping so many hours without the refreshment of the usual meal. Townshend mentions the fact, that however much the mesmerized eat, while in the mesmeric state, they are equally hungry when they wake up; and the dyspeptic can eat without subsequent oppression. He explains it by supposing that the digestive functions are quickened to so great a degree, as to immediately assimilate the food with the juices of the body. My own observations upon L. are in harmony with this.

When L.'s sister is playing upon the piano in the same room, though in the most loud and distinct manner, no sound reaches her; but when we form a chain, by my placing one hand on L., while the other is held by another person, who also holds a third by the hand, and so on, until the last placed a hand upon the shoulder of the player, the sound was conveyed to her so that she could name the different pieces that were played, though she said it sounded like music in the distance.

She, of course, never hears anything said by another person until they are, as it is technically called, *en rapport*, or in communication with her. I have, in one or two instances, succeeded in stopping this communication by a powerful exertion of the will without speaking. Once, when she was describing some place to a lady, she was saying, "the scenery was very beautiful, but there was not enough"—then I willed that she should no longer speak to her, and the word which was to complete the sentence—*scenery*—was never uttered; and no question or remark from that lady was again heard by her during the evening.

Her powers of clairvoyance, as is usually the case, vary at different times. Sometimes she expresses her inability to go any where, or to see any thing. At another time she accomplishes all with ease. She has many times seen and described the dress of those who entered the room after she slept. A few evenings since, a little girl came in and, without having spoken, stood at the head of the sofa upon which L. was lying. I requested her to look at the head of the sofa, and tell me if any one was there. "A little girl," she said. Owing to the position in which she laid, she could not possibly have seen her, had her eyes been open. Has she anything upon her head? I asked. "Yes, something that looks like a piece of cloth"—which was an exact description of a peculiar-looking cape bonnet which she had on. It did look like a large piece of cloth flung over the head, and descending upon the shoulders.

One evening, a lady called, on her return from a wedding visit, and finding L. in the dispersed, in the spring, at beholding the verdure and blossoms, showed that it had been before but partially so; and, generalizing from these facts, he concluded, that the patient might not have passed entirely from the influence, in the case where a command is given, to be obeyed the next day.

mesmeric sleep, begged me to send her to the wedding party, and ascertain if she could describe the dress of the bride, since, as it was fresh in her own recollection, she could judge of the correctness of its description. L. expressed her willingness to go, and when, after about two minutes' silence, she affirmed that she had arrived at the room, she was asked if she saw the bride. "Yes, there she stands," she answered, as if she were really before her; and when asked to describe the dress, she gave so minute and accurate a description as to convince the lady that nothing short of actual vision could enable her to do it. She made but one mistake, which might easily have been made by one there in bodily presence. She said, the bride held in her hand a white flower which looked like a very large white rose—it was, in fact, a camellia japonica. At another time, she was requested to visit Boston. After describing what was afterward substantiated as true in regard to a friend, she spoke of the day as being dark and rainy in Boston; whereas, in Providence, it was pleasant. This, also, was found to be correct. But perhaps I am only multiplying wonders which you have not seen and tested as I have, and which, therefore, strike you as monstrous and improbable. Or, you may even come to the conclusion that I am suffering under some hallucination of mind. But, as I am regardless of even your ridicule, while examining a subject involving such high psychological truths as Mesmerism surely does, you may yet hear from me again.

Yours, &c.

#### Bishop Doane on Education.

"We utterly repudiate, as unworthy, not of freemen only, but of men, the narrow notion, that there is to be an education for the poor as such. Has God provided for the poor a coarser earth, a thinner air, a paler sky? Does not the glorious sun pour down his golden flood as cheerfully upon the poor man's cottage as upon the rich man's palace? Have not the cottagers' children as keen a sense of all the freshness, verdure, fragrance, melody, and beauty of luxuriant nature, as the pale sons of kings? Or is it in the mind God has stamped the imprint of a base birth, so that the poor man's child knows with an inborn certainty that his lot is to crawl, not to climb?"

"It is not so. God has not done it. Man can not do it. Mind is immortal. Mind is imperial. It bears no mark of high or low—rich or poor. It needs no bound of time or place, of rank or circumstances. It asks but freedom. It requires but light. It is heaven-born, and it aspires to heaven. Weakness does not enfeeble it. Poverty can not repress it. Difficulties do but stimulate its vigor. And the poor tallow-chandler's son, that sits up all night to read the book which an apprentice lends him, lest his master's eye should miss it in the morning, shall stand and treat with kings; shall bind the lightning with an hempen cord, and bring it harmless from the skies. The common school is common, not as inferior, not as the school for poor men's children, but as the light and air is common. It ought to be the best school; and in all good works the beginning is one-half. Who does not know the value to a community of a plentiful supply of the pure element of water? And infinitely more than this is the common school; for it is the fountain at which the mind drinks, and it is refreshed and strengthened for its career of usefulness and glory."

SCIENCE is a perception of the harmony which embeds all facts, of the unity which subsums all variety; and this perception does not exist out of the human mind.—HENRY JAMES.



## SPIRITUAL TELEGRAPH.

R. D. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, MAY 29.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO RESTRICTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

### WHO IS RESPONSIBLE?

It is urged against the present spiritual movement, that it promotes fanaticism and insanity, and this objection is most strenuously insisted on by those who are profoundly unconscious of the real nature and claims of the subject. The editors of several of our exchange papers are accustomed to denounce the facts and all persons who are disposed to entertain such facts, or who may be presumed to regard the general subject with any degree of favor. If they have the vanity to presume that Angels and honest men will be silent, to gratify a foolish prejudice, we need only remind them that time and observation will correct the mistake without any effort of ours. If the alleged spiritual phenomena actually occur, no sensible and candid man will deny that the facts should be made known; nor do we believe that people are likely to be more rational when they are kept in ignorance. It certainly constitutes no valid objection to the general truth, that it has not hitherto been demonstrated to the satisfaction of these gentlemen. Comparatively but a small portion of the truth, now generally received, has been confirmed by the immediate or personal observation of all men. It requires the universal experience of Man to constitute the sum of the world's knowledge, and he who assumes, on the doubtful authority of his own consciousness, to measure the experience of the whole race, exposes his ignorance of human nature, and violates the great principles of Christian and Republican liberty.

We have neither time nor space to notice in detail the comments of some eight hundred exchange papers; nor is this necessary, as a few examples will suffice to comprehend the spirit, and it may be the letter, of the whole. Opinions founded on ideas are very scarce in some parts of the country, and the utterance of a single one awakens a thousand echoes. The following paragraph, which we cut from a leading editorial in the New-York *Courier and Enquirer*, of the 22d inst., may be taken as a type of a large class:

In looking over our exchanges from different parts of the country, we are struck with the frequency of reported cases of lunacy arising from the spiritual manifestation delusions of the day; and there is no reason to doubt that very many occur which are prevented by friendly delicacy from being made public. It will do to laugh at hallucinations when they are simply ridiculous; but these, absurd as they are in essence, are too serious in their effects for derision. Addison has finely remarked, that "Babylon in ruins is not so affecting or so solemn a spectacle as an intellect overthrown." Who will say that the imposture which destroys mind is not more truly and more sadly a public calamity than the conflagration or the whirlwind which destroys matter? This "spiritual rapping" humbug is no longer confined to a little knot of itinerant charlatans. It has votaries scattered all over the country, and has even beguiled a portion of the press into countenancing the fantastic tricks it plays before high heaven. It has not only deceived the ignorant and the weak, but has imposed upon men of high capacities and large acquirements. It is in fact gaining a foothold among the best accredited and most deplorable follies of the time.

We most emphatically deny that the genuine manifestations tend necessarily or at all to produce the results alleged, and those who assert that the fact is otherwise are respectfully reminded that we are ready to hear the witnesses. We have already taken the trouble to inquire into several of those cases, which have been most extensively published, and have found them either gross fabrications, or such utter perversions of the truth, that the elements of falsehood determined the character of the statements. Two instances, in which the names of the persons and places were given, have been refuted in these columns. The other cases, noticed in several of our exchanges, are sufficiently indefinite, owing to the omission of names and localities, to protect the authors of such reports from immediate exposure.

We have no wish to disguise the fact that, men of unbalanced minds and impressive temperaments may allow themselves to be excited by this or any other cause. Persons who are highly imaginative are liable to become abstracted, by whatever takes a strong hold of the mind. That occasionally one of this class should exhibit an unwise indifference to his outward duties and relations, is what we may rationally expect. Moreover, the very men who denounce the manifestations on this ground, almost reverence Science and Art, and not the less because men of genius, in their unreasoning devotion, have, for these pursuits, neglected and forgotten their earthly responsibilities, and even died of starvation in lonely garrets. Thousands, first and last, have been religiously insane. Is reli-

gion false, or its legitimate influences questionable on that account? Is religion, in itself considered, answerable for their insanity? This will not be pretended. We have witnessed scenes of the wildest fanaticism in the church; some Christians have unfortunately lost their reason, and others have obstinately refused to exercise what little they had; but Christianity is, nevertheless, a reasonable religion, and the rational believer is ever beautifully "clothed and in his right mind."

The question before us—that which involves the reality of spiritual experience—is one of fact, and never can be successfully controverted, unless the concurrent testimony of unnumbered witnesses can be vitiated. If it can be shown that one hundred thousand persons, many of whom are constitutionally skeptical and, at the same time, acknowledged to be among the most intelligent and discriminating minds in the country, are all deluded, by what the *Courier* is pleased to denominate the "Spiritual rapping humbug," we can no longer place the slightest confidence in human testimony. Establish this monstrous assumption, and henceforward no honest man, with either the fear of God before his eyes or the love of humanity in his heart, will presume, on such authority, to settle any question that concerns the life, liberty, or the property of his fellow. If so many persons, who have every earthly motive to silence and concealment, yet bear testimony to the occurrence of numerous facts of spiritual manifestations, when no such facts occur, then, too plainly, the whole system by which society attempts to vindicate the rights and to avenge the wrongs of men is a game of hazard, founded in the vilest imposture, and judicial obligations are ignorantly employed to perjure human souls. Then, indeed, is the Law but a miserable farce, too ridiculous to excite our special laughter, or, viewed in another phase, a tragedy, so deliberate, and yet so cold and horrible, that men of common nerves and human sympathies must shun the scenes of its administration, as they would fly from the dread images of death and hell.

Men of ordinary candor and intelligence, in all parts of the country, are disposed to admit that the alleged manifestations are real phenomena, depending on spiritual or natural causes hitherto unknown to the mass of mankind. Dr. RICHMOND, and other intelligent and scientific observers who do not admit the spiritual origin of the phenomena, still strenuously contend for the facts. They insist that the mighty forces of Nature are herein displayed; and if she speaks to us in mystic language from invisible realms, how vain and puerile are the efforts of men to silence her voice! Nature will not, we apprehend, be likely to regard the sentiments of the newspaper press. Her work will not be suspended or her peculiar modes of action materially modified to suit the vulgar pride and prejudice of men. What if the manifestations occasionally excite alarm? Many other natural phenomena have, in all ages, been a terror, not so much to those who have investigated and understood the philosophy of their causes, but to the ignorant. We once knew a man who was rendered idiotic for life, by the occurrence of a violent tempest. We also well remember, that the extraordinary meteoric display which occurred in the United States some eighteen years since—when the whole atmosphere was filled with luminous bodies, falling like stars from heaven—spread terror among the ignorant and superstitious everywhere. Saints and sinners thought the day of judgment had come, and some were so terrified by the scene, that reason trembled and fled from her throne, in several instances, to return no more. Thus Nature, if the objector pleases, by her unguarded operations, produced all this mischief; and, since "ADDISON has finely remarked, that 'Babylon in ruins is not so affecting or so solemn a spectacle as an intellect overthrown,'" ought not Nature to be at once suspended from the exercise of her functions?

In this strange and unreasoning opposition to the mystical phenomena of our time, it is at least distinctly implied that, it is the peculiar province of this portion of the secular press to determine what is, and especially what is not, discreet and proper in the operations of the universe. Unless things go on more orderly hereafter, we may therefore expect that some indignant editor will publicly expose the present course of Nature!

We have not the requisite space in this connection, but shall hereafter endeavor to furnish a brief but decisive answer to the question which stands at the head of this article.

ERROR.—Our printer, who is as nearly infallible as men usually are, while in the flesh, made a great blunder in "making up forms" of the TELEGRAPH, last week. Six lines—in the article entitled, "Nature a Book," &c.—occurring at the bottom of the fifth column on the third page, should have gravitated to their true position at the bottom of the first column on the fourth or last page. The reader can make the necessary transposition.

### Signs of the Times.

An intelligent correspondent, writing from a distant city, says: "Among the indications of progress I may mention the fact that one of our most conservative preachers recently delivered a sermon on guardian spirits, declaring that every human being is attended by spiritual intelligences of good or evil influence. His people, who thought he was going to avow himself a receiver of the new faith, listened in amazement; but he was only preparing the way to come round with all the rest of the world, when he can no longer be supposed to disbelieve."

### W. S. Courtney

Writes us from Pittsburgh, Pa., as follows: "The spiritual phenomena hereabouts are rapidly spreading, and they are engaging the attention of the conservative party in Church and State. The manifestations are wonderful and unparalleled, and yet wonderful only to those who know little of the laws and economy of the spiritual world. The unmistakable signs of the times plainly indicated that a total revolution of the old theology and philosophy is near at hand, and a day of enfranchisement, of truth and good, of glory and beauty, as it is *inmosty*, is brightly dawning."

### Exemplary Prudence.

We understand that Rev. Mr. PADDOCK, of Stratford, Conn., recently called on a lady of his parish—the lady had manifested a disposition to inquire into the claims of Spiritualism—and admonished her to guard against being led away from the church; intimating, at the same time, that he had thought of looking into the subject, but fearing that he might be convinced, he had at length resolved to abandon the investigation.

OLE BULL, the great Violinist, is giving a series of grand Concerts at Metropolitan Hall, Broadway, assisted by the Germania Musical Society.

NORWICH, Conn., May 19.

DEAR BRO. BRITTON:—We are gladdened at the sight of the "TELEGRAPH," which comes, like the Spring and the sunshine, giving new life to hearts long encased in the icy formalities of spiritual winter. And it seems a very proper sheet—one calculated to answer the demands of a half-awakened people, staring out into the thick darkness, and catching but the faintest glimpses, hitherto, of God and future life, from the uncertain glimmer of the established rushlights. There seems a sort of magnetic atmosphere, highly attractive, about the paper—whether from the open, bold and happy assurance of its worthy proprietor, or whether because, under the favor of the Good Spirit, it comes so opportunely to cheer the trustful few who are battling against any encroachments of the prevalent Theology, or whether because of the cool and wholesome contrast of its happy face to that of the beclouded and repulsive visage of the many, so called, religious newspapers, which seem made for nothing better than to chill and kill out the natural joyousness of the heart, by the "melancholy menace of their tone."

And that reminds me of the gifted, brilliant Poe, and his sweet poem, in number one of the TELEGRAPH. How appropriate! how like him! How evidently truthful the picture that he draws of his waking in the blissful bowers of the happy, happy Home!—the angel presence—the harp so naturally "left reclining 'gainst the door"—the sweet surprise, the doubt, the rapture of his found Lenore!—all together form a tableau which tunes the soul to joy.

Happy Poe!—one is tempted to exclaim—to have reached thus early the plane of his higher life—to have escaped the palsy and the rheum of senility—passing from a form of beauty to one more comely still,—while yet the rudimental life was sweet within him, to have bathed his soaring pinions in the flood

"Of that river, brightly glowing,  
From eternal fountains flowing,  
Where the tree of life is growing,  
Evermore."

### Happy Poe!

We are steadily advancing, hereabouts, in the good faith. Making due allowance for the thousand obstructions which arise from the misconceptions, the false teachings, the ignorance and the weakness, amid which we are reared, still we are advancing. Some there are, who, by virtue of their temperament, seem disposed to try the thickest of the battle, and find their equilibrium in the strife of conflicting thought, pushing for the prize, which is Truth. They do their best, and have their reward. Many there are, who seem like deep sleepers, suddenly aroused by startling raps at the door,—confused, uncertain, anxious. The time for them, too, will come. Their work can no man do for them, prophet or priest, salaried or otherwise; each man's work must each man do—sooner or later comes the turn in Destiny's wheel, 'spite of all and any exemptions, free lists, atonements whatever.

There are very many partial mediums, for the sounds and for writing, here. D. D. Hume

has passed a week with us, lately, and during that time, the angels' visits were neither few nor far between. Many, doubtless, were converted, and the believers strengthened. We could not reasonably ask for a more rapid furtherance of the good work, than seems to come as the necessary sequence of the "great and beneficent tendency which irresistibly streams" along the pathway of the race. "Allah Akbar!" saith the devout Mussulman—"God is Great!" Oh, that Christendom could feel the truth of it, as well. Ever yours, for the Cause,  
BULKELEY.

### MARRIED,

On the 21st inst., at Bristol, R. I., by Rev. J. Trapwell, ASA ROGERS, Esq., of Hartford, Ct., and Miss SARA ROGERS, daughter of William Henry D'Wolf, of Bristol.

### NEW-YORK CONFERENCE,

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA.  
[WEEKLY REPORT.]

Friday Evening, May 14, 1852.

Present—Charles Partridge, H. H. Hall, Melancton B. Ackerman, J. K. Ingalls, Wm. H. Sager, T. B. Tompkins, Mrs. R. Burton, J. H. McCoun, R. Ryen, Joseph T. White, Dr. H. E. Schoonmaker, R. W. Beach, I. S. Hyatt, J. N. Stebbins, John White, F. F. Carey, Dr. John F. Gray, R. Reed, Wm. Fishbough, H. E. Billings, D. H. Jacques, S. K. De La Vergne, Dr. Reh, Dr. J. H. Allen, D. Minthorn, E. D. E. Greene, J. T. S. Smith, Dr. R. T. Hallock, William Austin, and ten others.

The following communications, through E. P. Fowler as a medium, were read. They were made on the 7th, 8th and 10th of May inst. The mode by which they were given is somewhat peculiar to him. The spirit dictating stands by his side, utters the words and simultaneously with their utterance, furnishes the light by which he sees to write. In this way was given, first, an unfinished essay on Sleep; second, a communication on Prevision; and third, an essay on the double functions of the Cerebral Organs, and their spiritual and physical relations.

[The several communications here referred to, will be found under their appropriate head, on the next page of this paper.]—Ed.

Mr. Fishbough related a case of prevision in which the person, (a lady residing in Williamsburg,) was able to foretell the death of sundry individuals. In the case of her own mother, and while the mother was in apparent health, she was impelled by an internal impression, while in a trance-like state, to go to the burial ground, some three miles distant, and select a spot for the interment of the body; and while standing on the ground, she saw the whole funeral procession; the order of its march, the number and appearance of the different carriages, &c., composing it, the manner of its entering the yard, and in fact the whole scene just as it afterward took place. The body was buried in the precise spot upon which she had stood. This peculiarity is hereditary. She has relatives in Orange county, one of whom, on a similar occasion, walked ten miles on a similar errand.

Dr. Gray related an instance of successful prevision on the part of a clairvoyant, which occurred during his investigation of that subject, in 1845. The clairvoyant announced that the great drought and heat, which had then existed during forty days, would cease between the hours of 10 and 11, on the morning of the 19th of July; that the range of the thermometer would not sink before that hour; that the heat would not be so great again, during that season; and that the change would be characterized by the occurrence of a cool breeze, which would begin in the upper air early in the morning, and descend into the streets at the hour foreseen. The prediction, which was strictly fulfilled in all respects, was made on the evening of the 13th, five full days ahead of time. The doctor happened to have been called over to Williamsburg, at a very early hour on the morning of the 19th; and from the highest ground of that village, he observed that the column of smoke which arose from the great fire of '45, then raging at its apex, (some 300 feet above Trinity spire,) trended landward at a sharp angle, showing that in the upper air a strong sea breeze was already prevailing; whilst the chimney smokes from all parts of the city, slowly moved toward the sea, as they had been doing for six weeks previously, day and night. Miss Austin, the clairvoyant, had often asserted at former sittings, that there was no such thing as vaticination, and Dr. Gray urged this upon her attention, at the moment of her foretelling the atmospheric change, to which she replied that the event of which she spoke, had already transpired in the spiritual atmosphere, and was therefore not foreseen; but the clairvoyance enabled her to compute the time that would elapse before the spiritual change would reach the earth-atmosphere. She reiterated, on this occasion, as a maxim of all clairvoyant experience, that all events in the natural or material regions, had their causes in the spiritual world, and that it was only after the former had transpired that the latter could be seen as necessary consequences.

Mr. John White said, that the facts of prevision, as stated by Mr. Fishbough and Dr. Gray, did not really contradict the doctrine contained in one of the communications just read, namely, "It is not given by the Lord for man to know the future," &c., although there is an apparent antagonism between the facts and the doctrine. Swedenborg teaches this doctrine; but, in order to a right apprehension of its truth, it is indispensable that we observe closely the triple order of the human mind, and not confound the three discrete degrees, of which it is constituted. Until we can master the doctrine of degrees, we shall not be able to understand Swedenborg, nor can we reconcile the apparent contradiction above alluded to. The three degrees of the human mind are, the *Sensual*, the *Rational*, and the *Passional*: the first takes cognizance of Effects merely; the second, of Causes and their Effects; the third, of Ends, Causes, and Effects. These several degrees are successively developed in man; although, in the present life, very few have risen above the first or sensual degree. Even in this degree there is prevision, or a foresight of the future, as of the night, of winter, and of other sensual phenomena; but this is entirely distinct and different from the prevision of the rational degree, wherein causes are the paramount objects of attention; and

still more distinct and different is the prevision of the *passional* degree, where intuition supercedes reason, and ends, causes, and effects, are all perceived at a glance. From this it may be seen, that those who have not yet emerged from the merely sensual plane of life can have but a very limited knowledge of the future, and that to them, while in that state, "it is not given by the Lord," &c. But as a person progresses and becomes more interiorly developed, or is elevated into the higher degrees of life, he enters also into the exercise of the faculty of prevision—which faculty must always be in exact correspondence to the degree in which he is. Hence we have an explanation of the interesting facts cited by Mr. Fishbough and Dr. Gray. A highly developed spirit in the Spirit-world, to whom causes and effects are intimately present, adjoins himself to some passively organized person in this world, and induces upon such person the abnormal state of prevision. Hence we have a solution of the mysteries of clairvoyance, and a large class of extraordinary mental phenomena. Those instances of prevision, which have been spoken of, are very significant hints to us, indicating the mighty faculties which lie latent within us, inviting a preparation on our part for their orderly development and blissful activity, that we may thus enter into possession of the exalted birthright which we all inherit from the beneficent Father of our common humanity.

Dr. Hallock thinks the communication on Prevision asserts a great fact, and gives an obvious and valid reason for it. He thinks the author uses the word "know" in its most definite and positive sense; as if he had said, it is not given, &c., to *know*, absolutely, the future. The events in the future have their causes in the past, as the trunk and branches of a tree have their roots in the ground, and to the extent that we know causes we can predict effects. But we are in a universe which is an infinitude of causes and effects; to comprehend all causes therefore, we must be infinite, like the mind which projected them. But this is impossible, and therefore man can not know, absolutely, the future. He can not know all the causes which may modify the origin or cause he is contemplating, as connected with the event he is predicting. He coincides with the tenor of the article under consideration, that the ability to know, absolutely, the future, would be the worst gift that could be conferred upon a man. It would prevent all spiritual growth and all intellectual expansion. The mind grows by the healthy exercise of its powers. It digests and assimilates ideas, as the stomach does food. Facts and principles are its nourishing elements; thought is its exercise; growth the result. Suppose, when in doubt as to what we should do in any given case, we could have it instantly solved by a ray of absolute knowledge of its result, as the darkness of night is obliterated by the morning sun; all we would have to do in that case, would be to look; the only faculty we should need, would be the power to see, and very soon we should have no other, for unused mental powers, like an unused muscle, are ever becoming weaker, in the ratio of their inactivity. In our spiritual intercourse, if we had an infallible oracle to direct us when in doubt or difficulty, the result to us would be the same. And to this point he would respectfully call attention. Spirits can not know all the future, for the reason shown. They are created, finite, human beings still, and can not grasp infinitude. To rely upon them implicitly in all cases, therefore, would be vain; and to do so in matters strictly within the scope of our own faculties and energies would be foolish. Those who try the experiment, he thought, would be conducted back to the resumption of their own mental powers, through the paths of deep mortification and self-humiliation.

Mr. Fishbough says, strictly speaking, there is no such thing as fore-knowledge; for the archetypes of all future events exist, germinally, now.

Mr. Austin related many interesting facts, occurring in his own family. He expressed his great hesitancy or skepticism respecting the spiritual origin of the manifestations he had seen. At times he knew not what to think. He took the Bible for his standard of faith; had been for twenty-five years a member of the Baptist church, and for some time a deacon. Was under dealings, and expected to be expelled from the church, in consequence of what had transpired in his family—the charge against him, being, that he had communication with the devil! He states, that about six weeks since a relative came to his house from Norwich, Conn., with his daughter, a reputed medium. Manifestations occurred through her. After she left, the family formed a circle, and tables and chairs were moved about by an invisible force. A heavy, old-fashioned table is often moved while the family are taking their meals; and in some instances he has requested that it might be left still until they were through eating, which was always complied with. He had observed, that however violent the motion of the table at those times, none of the liquids upon it were ever spilled; but they had tried if they could move it in the same way, with a like result, without success—the fluids were spilled, whenever they produced a movement of the table in imitation of the invisible agency referred to. Five of his children are mediums. The most remarkable of them for physical manifestations are a little boy of about five years and a girl of eight years of age. He has often seen the little boy amuse himself when alone, by asking the spirits to move his play things; a box or table or anything upon which he would lay his hands. He has seen him do this while at play in the yard, entirely alone, and express great pleasure at the celerity with which they would comply with his request. On one occasion while the table was being moved as usual, a person present said, "If they will move that table with a man on it, then I will believe." His son, a young man then seated himself, like a tailor, upon the table, and he placed a lamp on, and at the same time one under it, so that all could see everything that was done. At their request the table was moved, as before. He remarked that his children had been frightened recently, so that it required some persuasion to get them to sit as mediums, in consequence of some disorderly manifestations which occurred in a neighboring family, affecting the medium; but in all the varied manifestations at his own house, nothing had been done exhibiting an evil disposition or intention.

Mr. Partridge remarked, in reference to the disorderly manifestation, alluded to by Mr. Austin, that it ought to be remembered that our forces are used by spirits in their manifestations, and that if we are filled by fear, or otherwise much disturbed, the manifestations may become turbulent and unpleasant. He thinks calmness and good order will always ensure perfectly satisfactory and agreeable results.

Adjourned to meet as usual.

R. T. HALLOCK, Secy.



## SPIRIT-LAND.

"The Spirit giveth life."

### THE GOSPEL OF FREEDOM.

BY THOMAS L. HARRIS.

I saw a Spirit, Godlike, vast and glorious  
Upon the summit of the Ages stand;  
His countenance of light, his brow victorious  
Shone with a Love no mortal might withstand.  
His voice went forth, in vast reverberations  
Over each isle and continent and sea,  
Waking enrapturing earth's down-trodden nations,  
With God the Father's great command—"Be Free!"

And there was silence for a space in Heaven,  
And the mute Seraphim gazed far abroad,  
And saw earth's ancient darkling stillness riven,  
And the wide nations hear the voice of God.  
And as the mandate of that mighty Angel  
Fell sunlike on the hearts and souls of men;  
The Seraphs echoed Freedom's great evangel,  
And the vast concave sounded back—"AMEN!"

Thus came in my vision down the swift years,  
The voice of the Angel to me—  
"Be Free!" saith the Spirit who ruleth the spheres  
That circle eternity's sea.  
Like light to all worlds from the Infinite Sun  
Flows the Word to all natures that be,  
And its moveth and waketh all Nations as one,  
And their hearts all rejoice—"Be Free!"

From the Pleasures that woo with their azure-veined  
But fetter the Soul in its sleep; [arise,  
From the Sirens that lurk in the wine-cup's red charms,  
Like the sea-snakes far down in the deep;  
From the sloth that doth eat and the vices that tear  
The strength and the splendor from thee,  
Arise! as the lion springs forth from his lair,  
In the strength of thy Manhood, "Be Free!"

From the Creed, whose red leaves are all blistered with  
That learn thee to fear and to hate; [lies  
From the shrines that have rung with the martyrdom  
Of the Pure, and the Good, and the Great; [cries  
From the Priest who sits throned in the Juggernaut car  
And launches out curses at thee,  
As he rides on his ruin-spread path from afar—  
Arise! in thy Godhood—"Be Free!"

From the wolfish Ambition that learns thee to rear  
O'er thy brother's crushed spirit a throne,  
From the thirstings for gold that would learn thee to  
Thy warm heart till it hardens to stone; [sear  
From the darling distrust that would drive thee afar  
From the Natures all kindred to thee,  
Come forth, as from Night comes the Morn's golden  
In thy Holiness come, and "Be Free!" [star,

Be Free in the Truth that comes down from above  
As glory flows down from the sun,  
And shows the wide Universe dwelling in Love,  
And God and Humanity one.  
A Spirit art thou in thy garments of clay,  
The Heavens are open to thee,  
And Angels look on thee with eyes like the day—  
Lift thine eyes, and behold, and "Be Free!"

Be free in the Love that eternal pours forth  
From thy spirit's divinest profound,  
As the infinite ocean encircles the earth,  
Let its billows Humanity bound.  
With a heart and a hand, and a smile and a tear,  
And a blessing for all things that be,  
In beauty move on through thy Duty's wide sphere,  
From envy and hatred "Be Free!"

Be free in the Strength that the Hero puts on,  
When he tramples the thrones in his wrath;  
Let the Nations rejoice in the way thou hast gone,  
Let the dungeons fall down in thy path.  
And stay not thy footsteps and sheathe not thy brand,  
Till love reigneth over each jubilant land,  
And each heart clings to heart, and each hand joins  
And a voice, like the voice of the sea, [to hand,  
"It is FINISHED!" responds to the Father's command,  
And the Earth, like the Heaven, is Free!

### ESSAYS BY THE SPIRITS.

The following communications, through Mr. Fowler, will be found to possess an intrinsic interest which will commend them to the particular attention of the reader. The internal evidence of their origin is far more convincing to the rational mind than all external claims and verbal pretensions.—[Ed.]

#### Essay on Sleep.

The phenomenon of Sleep, as connected with mind, has long been, and still is, a study of much interest both to you and us. While yet in the first sphere of my existence, I made this subject one of much reclusive study. While there I did not fully determine whether the soul of man, coëvally with the body, passed into a periodical semi-death—in which case dreams would be the consequence only of a partial recovery to life; or whether the mind, receded from the world-side, closes its earthly portals, and opens through into the land of Spirit-life. As before said, I made this the profound study of many years of my earth-life, and passed from thence with an unsettled mind respecting it. Succeeding the novelty of a new existence, my mind very naturally recurred to the subject with which it had been so extensively preoccupied. I was not so much surprised as rejoiced to find that facts predicated the last proposition, which was upon earth my favorite one, but which I had hardly dared to cherish: for, although I was a member of the modern institutions of mythology, I am free to admit that the act of assenting thereunto, was an external, earthly work, which corresponded not to the consciousness within. In fact, the fear of arousing the anger of my God—in chance there should be a future life—was all that prevented me from entertaining serious queries respecting the existence of a God or an hereafter; and I am conscious of uttering truth when I say, that nine hundred and ninety-nine out of every thousand, of those who have adopt-

ed the modern religion and fragmentary Hebraic revelations, have doubts, not unlike those which I have described as my own. And here I will take occasion to remark that there is much misunderstanding of these traditions arising from an extreme unfamiliarity respecting the idioms of the language at the time of their dates. A revision and rectification of these writings will ere long occupy our attention.

But to return: I found that mind was ever busy—that, closing its earthly portals and egressing through its spiritual, it left its body in care of that part of spirit peculiar to the vegetable kingdom; and itself, still retaining an umbilical relation, found fields of thought in other climes and other worlds. The products of these researches are not deeply graven upon the earthly tablet of memory, but they are on our spiritual, and will become visible when you enter the realms from whence they came; and even in your earth-life, they become visible in part upon your memory-tablet when your mind is turned within. But the extent must be limited, for the mind can barely engrave a glance upon the earth-memory, ere it necessarily and involuntarily passes, for the time, beyond its earth-bound. During these lethargic spells of the body, the operations of the mind are much less circumscribed than while operating through the earthly sensorium; but the plane of thought and research, although more extensive, is no more elevated than your earth-plane. Here, then, is another incentive in elevation of thought and purpose, in addition to those which our friend has already given you; for a life, of which you are scarcely aware, forms the major part of your individuality, and the character of this life is analogous to your earth-life. Dreams are a result of—

[Here this interesting communication was abruptly terminated.]—Ed.

Imparted by a spirit, to E. P. FOWLER, on the night of May 7th, 1852.

#### Prevision.

I desire to revert you to a truth, which was given me for the world, while yet in the body. A spirit said unto me, "Manifest and reveal future events, and we will have faith." The truth of which I speak, is my answer, which was, Such things are not given by the Lord; since, as far as man knows the future, so far his reason and understanding with his prudence and wisdom sink into indolence, become torpid, and decay.

Given to E. P. F., Saturday, May 8th.

#### Dual Function of the Cerebral Organs.

The faculty known by Phrenologists as Amativeness, is not, in man, the life-seat only of the power of physical procreation, but it is also the life-seat of mental procreation. However great may be the intellectual range of faculties, unless there be a full development of the faculty of procreation, there can be no genuine mental birth. Such a combination may readduce and, if Constructiveness be large, reconstruct or remodel the ideas of others; but his own remain in embryo until this faculty of procreation becomes developed.

Acquisition of knowledge is much more difficult to one deficient in this faculty, than to one in whom it is fully developed; for the reason that his knowledge must all be an importation, whereas the other is a home manufacturer, as well as an importer of ideas.

If much mental procreation is an end, it is desirable that the force of this faculty be not expended physically, as all thus expended is a withdrawal from the mental. For those who have a physical excess of this faculty, nothing can be of more benefit than writing—giving form to ideas which to them are original, or to become an active member of a theoretic society. This plan should be adopted, as when there is a large development of this procreating faculty, there must, in some way, be a healthy amount of egress, or like a confined self-expanding element of nature, it must eventually sunder its confines to the destruction of the surrounding objects.

Alimentiveness, also, is an organ which is by no means confined to physical effects. This faculty is called into operation as fully in devouring and digesting the ideas of others, as in the act of devouring and digesting corporeal bodies; and when it has been taxed in one of these ways, it should be allowed a chance of reinvigorating before taxed in the other manner. In no way can this faculty be enfeebled—the result of which is both mental and physical dyspepsia—so speedily as by the severe mental action of this faculty, in immediately succeeding its physical exertion. One in whom the action of this faculty is physically excessive, should occupy much time in the study of books which require much mental digestive labor.

Each faculty in man has a mental or spiritual, as well as a physical field of action. Not only of these two faculties of man is it true that there is a two-fold action, but of all. We have expressed to you the idea, which can be elaborated by yourselves.

That [this] is for your brother.

Communicated to E. P. FOWLER, May 10th.

#### Unexpected Manifestations.

We cheerfully give place to the following communication from Brooklyn, though the parties whose names are signed to the statement are personally unknown to us.—[Ed.]

BROOKLYN, May 25, 1852.

MR. EDITOR:—I have regarded the doctrine of Spiritual Manifestations as a humbug, until yesterday afternoon. I was sitting in the sear store of Daniel Fordham, in Smith street, in company with other gentlemen, when the conversation naturally turned to "the Rappings." One thought that they must be performed by some collusion; another, that it was an old woman's science; and various views were expressed, until I was asked for my opinion. I preferred remaining quiet, and listening to the observations of others; but they influenced me to speak, by their repeated requests, and, without due deliberation, I said that "it was performed by electricity or animal magnetism; and," I continued, "suppose I converse with the spirits?" A loud roar of merriment succeeded this. I at length prevailed on them to form a circle, and sit patiently for a quarter of an hour. At length the time expired, and I informed them that I was ready, and should, no doubt, give them an insight into the other world. I commenced, as nearly as I can recollect, as follows:

Am I a medium?

Three successive raps followed. In an instant we all sprang to our feet, very much alarmed; but, in a short time, we regained our courage, and again seated ourselves. We stared each other in the face, our hearts throbbing violently. One, more frightened than the rest, exclaimed, "Oh, Lord forgive me!" After becoming quiet, I resumed the communication with the spirit, and asked a series of questions, which were all answered as well as I, or any one in the circle, could have answered. Among the questions were the following:

Who are you?

(Answered alphabetically)—"Lawrence Corbett," the infidel."

Are you in heaven?

Three raps then followed.

Are you happy?

"Rap, rap, rap."

Were you ever punished for your sins on earth?

"Rap, rap, rap."

In what manner?

It then spelled, "By being debarred the pleasure of seeing God."

Is there any hell, such as is mentioned in the Bible?

"No!"

In what manner do you employ yourselves?

"In singing and praying."

Is there no other occupation?

"Yes."

Can any thing enjoyed on earth be enjoyed in heaven?

"Yes."

I asked numerous questions, to which I obtained correct answers, but which are not important as the above. I shall prepare a series of questions, and shall write down the answers returned, which I may hand over to your paper.

CLARENCE LINDEN.  
The undersigned were present on the occasion referred to in the foregoing statement, and certify that the same is true.

JEREMIAH QUAIDE, DANIEL W. FORDHAM,  
THOMAS WILSON, JOHN CONNELLY.

\* Lawrence Corbett was an Englishman, born in Manchester, an infidel, who wrote the following works, which I have read over and over again: "The Three in One," "Nature is God," and "Moral Sanction." C. L.

#### Interesting Spiritual Experience.

The following communication was one among others, received in answer to the Circular to which we had occasion to refer in our second number.

I am rejoiced that you have it in contemplation to give the world such a collection of facts as you propose, and will gladly aid in it to the extent of my experience and ability, leaving you, of course, free to decide how much of that which I shall communicate to you it will be proper or desirable to publish. Being educated a Quaker, I very early in life became a curious speculator and inquirer about "spiritual impressions," as well as a very promising subject of them, and a vague idea haunted me that they were really not direct from God, but some lesser angel—spirits in the flesh, or who some time had been. I was, I suppose, what would now be called a partial medium; had visitations which astonished wiser heads than my own; impressions which often controlled my movements, restraining me in the pursuit of some thing I afterward saw to be erroneous; or suddenly opening to me an entirely new field of ideas and hopes. I also frequently saw lights which I could not account for, and heard voices issuing from places where I "looked and saw no similitude." All of these were received by myself, and some others, as premonitions of a future call to the ministry, as they corresponded with some very decided impressions.

I had withal no taste for common ghost sto-

ries, believing that no spirit, either good or evil, could make itself visible to our bodily eyes; and feeling the same contempt for every thing of the sort that the Quaker poet expresses, in regard to the witch of Endor raising Samuel, I found nothing to satisfy me; ghost stories were grotesque and improbable; the Quaker doctrine of spirits, limited and vague; and German Illumination, out of my reach.

About nine years ago, the world of spirits was brought very near, and became a subject of longing inquiry to me, by the passage of one, very dear to me, into its awful and inexplicable shadow. Night and day, it was the one all-absorbing desire of my heart to find means of approaching him who had "died and made no sign;" leaving me without a word of warning or farewell, (himself having no definite faith in the independent existence of spirits,) for that "bourne whence no traveler returns," as the desolating fiat has gone forth.

These longings of mine induced a state, of many days' duration, that, I suppose, would be termed ecstasy; during which, my spiritual and outward existence changed places, in a manner—the spiritual becoming more and more intense and fixed; the other, uncertain, dream-like and deceptive.

Once, during the time I speak of, I was sitting alone, about eleven o'clock at night, entirely lost in thought about the present state of J—, wholly free from excitement, and in a religiously hopeful and tranquil state; but yet possessed with a powerful longing to pierce the veil which separated us, and win my way, at once, to his home; when, suddenly, a light shone upon the wall—a soft, mild light—and in it was most clearly and distinctly traced the form I so longed again to behold. The resemblance was so perfect; the vision so real, even to the very expression of the eyes, and mouth opened as if about to speak; the answer to my prayer so natural, that I was not surprised or excited, and not till the vision passed, more swiftly than it came, did I awake to a sense of the strangeness of it; and, more from a habit of doubting, questioning and investigating every thing, than from any present doubt of the reality of that, I set about assuring myself that no one could possibly have been near with a light, or entered my room in that way. Beside, the lower part of the figure was in deep shadow, while the whole, covered only by a light drapery, was raised some inches from the floor, and floated noiselessly. It bore no sort of resemblance to any one who could have been near; in short, it was himself. If it was a creation of my fancy, I never could believe in the reality of any thing again. The light was clear and positive as ever was moonlight or lamplight, bringing out objects near me most distinctly, on a pitchy dark night. After this time, impressions were mostly made upon my spirit in dreams. Once, I dreamed of visiting him, and finding him engaged teaching a company of children, among whom was a little niece, in perfect health at that time, for aught I knew to the contrary. I said, with surprise, "Mary here! how happens that?"

"I brought her," he replied; and the next letter from her father informed us of her dangerous illness. I at once told my sister she would die, and mentioned, as the cause of this conviction, some impressions I had, but did not tell her what they were. Soon afterward, she died; and another sister who was with her, and her mother—to whom I had never breathed any thing but a fear she would die—communicated to me the fact that, after the last struggle seemed to be passed, and she had sunk in a deathly lethargy, her speech gone, as they thought, she suddenly responded, "Hear!" three times, in a loud, clear voice. "Who called?" they asked; "Uncle J.?" She smiled, nodded assent, and died. The little girl of whom I speak was the daughter of Dr. A. BROOKE, of Ohio. I had made known this dream to some friends, but not to either of the sisters, previous to her death.

I first heard of the new manifestations of "physical force," or whatever force it may be, which was said to be exerted through an invisible agency, in connection with the Fox family, and although it is not my habit to charge people with "fraud, deception," &c., until they have been proved guilty of it, I set it down as a delusion, as all do who are ignorant of its operations. Mrs. Fish was the first medium I ever saw, and in her presence, I asked many mental questions, which no one could have supposed were in my mind, some of which, as I know, were correctly answered, and others, whether correctly or not, manifestly to the point; Mrs. Fish, of course, never having heard of me before, and not knowing my name. Some of the communications through the alphabet, were not called forth by any question, but made voluntarily, and with reference to matters with which other members of the circle, I know, were unacquainted.

I have also seen a great variety of exhibitions of physical force, when no human hand could have applied it, such as the moving of tables and chairs, opening and shutting of doors. I have, in my possession, a card with the name of the spirit I was most interested in while here on earth, written upon it in clear daylight, while no one was in the room but the medium and myself, while her hands (and toes, too, if you please) were in a position to make it entirely impossible for her to do it.

As to electrical currents, my head has frequently been touched, when, at the same time, persons present, of the most reliable character, averred my hair was moved electrically; and when raps were being made upon the table for me, a strong man, who leaned upon it, was shocked so that the movement in the muscles of his arm was visible. I might add that the man was Mr. H. C. WRIGHT, whose character for honesty will not be questioned. I have heard tunes rapped out, alone, and as an accompaniment to singing, with almost as true a regard to time, as Signor Benediet has, in daylight, and when only a few well-known and reputable persons were in the room. Also part of a tune played on a guitar in a darkened room, but near a door, through the 'chink of which sufficient light was admitted for me to assure myself that no one could do it.

None of the manifestations I have spoken of, could have been produced by collusion; and, decidedly, I could discover no motive on the part of any one present, to deceive, but the reverse; besides, the character of the parties has been such as, in my mind, precludes the possibility of it.

The communications I have received, have evinced a high order of intelligence, not perhaps transcending that of any one present, but different; giving evidence of a will and a character of mind, entirely distinct from, and independent of any one present. They have never seemed, however, to aim to astonish with profound wisdom, while we are ignorant even of the means through which it is conveyed; they have not professed to be teachers, but ministers of love and consolation. When I asked for instruction, they have reminded me of the necessity of self-reliance, and of not trusting to any oracle from any spirit in the flesh or out, preferring not to interfere with the exercise of my free will in any way but by strengthening my love for the beautiful and true, by direct impression upon my spirit.

In many instances I have witnessed an amusing diversity among spirits (as they purport to be) of opinions, creeds, &c., and frequently quite as diverse from the opinions and creeds of any one present. Neither is their modesty about offering directions and advice, universally prevalent among them; on the contrary, there seems to be quite an amount of this world's bigotry and dogmatism among some of them. I have lengthened this too unreasonably to add anything about my own conclusions in regard to the manifestations above alluded to; they must be known, however, from the facts; let others draw such as they are able to.

Yours, very truly,

E. A. LUKENS.

P. S. Perhaps I did not succeed in bringing out as clearly as I wished to, the point that, at the time of seeing the vision first alluded to, I had never heard of Swedenborg, more than twice or thrice in my life, and then treated his revelations as a joke. Also, in regard to the dream, a fact is omitted, which I intended mentioning. One of the mental questions I put to the spirit of J—, was, "Were you, at any period of your spiritual existence, a teacher of children?" The rapping commenced in reply before the close of the question; then the alphabet was called for, and the following sentence communicated: "You saw me thus engaged—you were with me at the time." This occurred in the presence of Mrs. Fish, who, not knowing that I had put any question, was evidently amazed and disconcerted at the form of the communication. I had taken pains not to give her the slightest clue to my history, or particular object in seeking these interviews.

New Garden, Pa.

E. A. L.

A Thought from the Spirit of Channing.  
Centuries buried beneath centuries, and ages lost in number, have found a home in the unsealed Past; and still the object of creation—MIND—is progressing. Centuries and ages will yet pass: count ye, O MIND, each particle of earth's composition until ye roam in numerical infinity, and figures become meaningless—until ye have attained a position far exceeding in perfection, the God that your feeble fancy now sculptures—and still ye are in but the morn of a progression.

Perfection.

Supposing that man had been created absolutely perfect, what does the term imply? Is it not used to designate the termination of progression? An absolutely perfect being must be more than a god—a being which God has not the power nor the will to create. Even had he the power, what would be the object? If the attainment of perfection involves the cessation of progression, what would be life? would it not cease?



## Miscellaneous Department.

### A Singular Phenomenon.

The *New Orleans Delta* gives the following account of a remarkable phenomenon:

We have a case which we were prompted to witness, by both motives of idle curiosity and philosophical inquiry.

The case we allude to was the *post mortem* examination of a lad who had been sometime ill, and died yesterday morning. He was three years of age at the time of his demise, and the disease which carried him off was "diphtheria-erythema." From the family of the lad, who readily gave their consent to the autopsy, and his physician, Dr. Fox Smith, who with the assistance of Dr. Sheridan, Dr. Hale and others, performed the operation, we obtained the following particulars:

This lad when born was a twin child, and attached to the side of the other child, which also, at birth, he it remembered, was alive.—The contact between the children extended from the *manus*, to the *spina* of the *ilius*, and there was a free interchange of nerves and blood vessels passing from one body to the other. The former (the nerves) had their origin in the dorsal region of the *vertebrae*, and the latter (the blood vessels) rose from the arch of the *aorta* and emerged into the *vena cava ascendens*. There was but one *umbilical dimple* between the twins, and that was situated in the centre of the vital connecting *septum*. In all other respects we believe the formation of the twins was normal.

These children thus singularly united, were large and healthy at birth, and bade fair to live. But six months after birth, when dentition was beginning with both, one of the twins died.—Dr. Smith was sent for to separate the little corpse at its side. On examining the lifeless body, however, he discovered, to his surprise, that pulsation still continued in it, even in the extremities—as the temples, feet and wrists. He hesitated, therefore, for a time, to resort to the knife.

Yet there could be no doubt here of the death of this one of the twins. Formerly, from his birth to the moment in discussion, it had nursed, cried, smiled, showed signs of consciousness, in short, as evidently as any infant, possessing an independent and distinct vitality. But after this moment, it never nursed, it never cried, it never smiled, it never showed again a sign of consciousness. Its eyes remained hermetically sealed, its mouth closed, and all physiological functions terminated.

Still the body did not decay. It did not grow any more, on the contrary it rather diminished in bulk. It shrivelled up, until it assumed the shape of one of the interesting infantile mummies that Professor Gliddon unfolds when he gives an exhibition to the scholars of the public schools. The circulation of living blood from the surviving twin, it would seem, preserved the body of the dead one.

In this manner, the lad lived three years, as we have stated, carrying his brother to a living tomb, at his side. Few beside his family and physician, knew of these extraordinary circumstances. It was a conceit of the mother, originating in her grief and anxiety, that the child that first died, did not in truth die, (since there was no bodily decomposition,) but that its life—its spirit—receded into the body of the other, which became, then, the tabernacle, so to speak, of a *dual soul*.

No mental phenomenon characterized the lad we have described. In every respect, except the anatomical peculiarities we have described, he was like ordinary children.

We hope to see a more extended account of this phenomenon from the pen of Dr. Smith, published in some of the medical journals.

### DEATH AND SLEEP.

BY KRUMMACHER.

In brotherly embrace walked the Angel of Sleep and the Angel of Death upon the earth. It was evening. They laid themselves down upon a hill not far from the dwelling of men. A melancholy silence prevailed around, and the chimes of the evening bell, in the distant hamlet, ceased. Still and silent, as was their custom, sat these two beneficent geni of the human race, their arms entwined with cordial familiarity, and soon the shades of night gathered around them. Then arose the angel of Sleep from his moss-grown couch, and strewed with a gentle hand the invisible grains of slumber. The evening breeze wafted them to the quiet dwelling of the tired husbandman, enfolding in sweet sleep the inmates of the rural cottage, from the old man upon the staff, down to the infant in the cradle. The sick forgot their pain; the mourners their grief; the poor their care. All eyes closed. His task accomplished, the benevolent angel of Sleep laid himself again by the side of his grave brother. "When Aurora awakes," exclaimed he, with innocent joy, "men praise me as their friend and benefactor. Oh, what happiness, unseen and secretly, to confer such benefits! How blessed are we to be the invisible messengers of the Good Spirit! How beau-

tiful is our silent calling!" So spake the friendly angel of slumber. The angel of Death sat with still deeper melancholy on his brow, and a tear, such as mortals shed, appeared in his large dark eyes. "Alas!" said he, "I may not, like thee, rejoice in the cheerful thanks of mankind; they call me, upon the earth, their enemy and joy-killer." "Oh, my brother," replied the gentle angel of slumber, "and will not the good man, at his awakening, recognize in thee his friend and benefactor, and gratefully bless thee in his joy? Are we not brothers and ministers of one Father?" As he spoke, the eyes of the Death angel beamed with pleasure, and again did the two friendly geni cordially embrace each other.

### Fate of a Learned Man.

There is a man in Boston, an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of twenty-two was admitted as a surgeon in the British army, and in that capacity visited this country with the English; was present at the destruction of the public buildings at Washington City; has been in India with the British army; has been present during his services as a surgeon, at 4,000 amputations, and fifteen severe battles; was shot twice; performed surgical operations on three wounded generals, seven colonels, twenty captains, and over eleven thousand officers of smaller grade. He has dined with two kings, one empress, one emperor, the Sultan, a pope, innumerable great generals, &c. He has held the largest diamond in his hand known in the world, except one. He has had the British crown in his hand. Has been married three times; father to eleven children, all of whom he survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment—too proud to become a pauper, he sailed in an emigrant ship to this country three years ago, and this man of remarkable adventures, classic education, master of four languages, sixty years of age, poor, old and decaying, is now peddling oranges and apples in the streets of Boston! "We know what we are—verily we know not what we may be."—*Boston Bee*.

## Summary of Intelligence.

NEW-YORK, MAY 29, 1852.

### Singular Coincidences.

A correspondent at Vienna notices a fact which is actively engaging the attention of the learned physiologists of Germany. The Countess of D—, long since a widow, was the mother of two twin daughters, who resembled each other in so striking a manner that the members of their own family were obliged to mark them by particular signs in order to distinguish them. In disposition, light, tone of voice, and in fact every thing, there was a wonderful resemblance between them. As these young daughters were of good family, and had, moreover, the prospect of a large fortune, a crowd of suitors thronged around them. But all retired disappointed by the profound indifference with which their claims were met.

One day, however, two Frenchmen, lately arrived at Vienna, were presented at the house of the Countess D—. They were twin brothers, always together, evincing the same taste, and resembling each other so strongly, that it was almost impossible to distinguish one from the other. The two daughters of the Countess, whose light heartedness and joyousness of manner up to that time had been remarked, now became suddenly melancholy. On their part the young men were not so slow to avow a passion which the two had inspired. They wrote to their father, M. X—, a rich manufacturer of one of the industrial districts, who immediately set out for Vienna. Arrived, and assured of the sentiments of his children and the worthiness of their objects, he demanded of the Countess D—, the hands of her daughters in marriage for his sons.

The proposition was favorably received, and a few months afterward, said two marriages were celebrated the same day, at the same hour, in the same church. The two newly formed families lived together in the same house, happily and peaceably. At the same day, at the same hour, the two young sisters gave birth each to a son. This event seemed the summit point to the happiness of the two families. A year passed by. The two infants fell sick at the same time, and in spite of the care of the most distinguished physicians, died the next day in the arms of their mothers.

This sudden blow broke the hearts of the two young wives. In order to divert their minds, traveling was resorted to, and after some time spent in this way, the two households became installed at Paris. But all efforts were unavailing; they both died at the same time, from the effects of grief. The same fate is now feared for the two brothers, who seem unable to bear the twofold calamity which has tried their dearest affections.

These wonderful coincidences have been made the subject of a report, with which the academies of Germany and France are now occupied.

### A Feat in Chemistry.

During a recent lecture delivered by Prof. B. Sullivan, Jr., in New York, he solidified carbonic gas.—This was effected by bringing sulphuric acid in contact with carbonate of soda, in a strong iron vessel, capable of resisting an expansive pressure of thirty-four atmospheres, or 510 pounds to the square inch. Prof. S. stated this experiment had been given up entirely in France, in consequence of the bursting of several iron vessels, by which several persons had been killed. But he stated that the iron vessels used on this occasion, had never been known to burst, and the experiment was considered not at all dangerous. As the liquid—it being in a liquid state in the vessel—was drawn off, a large portion instantly evaporated, and by the evaporation reduced the remainder to the

freezing point. In this way several pounds of solid carbonic acid was obtained. It had the appearance of the whitest snow, and was so cold that by holding it only three seconds, the hand would be frozen. He placed a portion of it around a long vessel containing mercury, and froze the mercury solid. The mercury was then taken out and hammered like lead.—*Ex.*

### Electric Clock.

The Boston Journal describes, as one of the curiosities of the age, an electric clock recently completed by Mr. N. Farmer on an entirely new principle, and pronounced by scientific men to be the most perfect and simple of any. All wheel-work in the time-keeping part is dispensed with, therefore all friction is overcome. The time-keeping part of the clock is simply a pendulum, an electro-magnet, and two armatures. The vibrations of the pendulum break and close the circuit of electricity, while the combined action of the electro-magnet and armatures keep it in motion.

It is a clock that runs without weights or springs, or anything of the kind. Its moving power is a galvanic battery, which requires a small quantity of sulphuric acid once or twice a year; or if the workmanship of the clock is delicate, a copper plate buried in the ground will keep it in motion. There is no friction to be overcome save the suspension points of the pendulum, and the two armatures. Hence it approaches nearest to perfection as a time-keeper of anything in existence. One hundred or a thousand clocks all over the city, all ticking at the same instant, and keeping time, may be carried by the pendulum.

### Power of Mind over the Body.

A few years since, Elijah Barnes, of Pennsylvania, killed a rattlesnake in his field, and immediately after put on his son's waistcoat, both being of one color. He returned to the house, and on attempting to button his waistcoat, he found, to his astonishment, that it was much too small. His imagination was now wrought to a high pitch, and he instantly conceived the idea that he had been bitten imperceptibly by the snake, and was thus swollen from its poison. He grew suddenly very ill, and took to his bed. The family, in great alarm and confusion, summoned three physicians, and the usual remedies were prescribed and administered. The patient, however, grew worse every minute, till at length his son came home with his father's waistcoat dangling about him. The mystery was soon unfolded, and the patient being relieved from his apprehensions, dismissed his physicians and was restored to health.—*Ex.*

### Planting Fruit Trees for Others.

The Spaniards have a maxim, that a man is ungrateful to the past generation that planted the trees from which he eats fruit, and deals unjustly towards the next generation, unless he plants the seed, that it may furnish food for those who come after him. Thus when a son of Spain eats a peach or pear by the road side, wherever he is he digs a hole in the ground with his foot and covers the seed. Consequently, all over Spain, by the road side and elsewhere, fruit in great abundance tempts the taste and is ever free.

Let this practice be imitated in our country, and the weary wanderer will be blessed, and will bless the hand that ministered to his comfort and joy. We are bound to leave the world as good or better than we found it, and he is a selfish churl who basks under the shadow, and eats the fruit of the trees which other hands have planted, if he will not also plant trees which shall yield fruit to coming generations.

**SPIRIT COMMUNICATIONS.**—We noticed the rappings, which they have been and probably are having at Manchester, alluding to a communication from Jonas L. Parker, the victim of the Manchester murder, and asked why he could not tell who murdered him. We are told by the gentleman who had the communication with him—a friend of ours—that he had a very long spiritual "talk" with Parker, in which he gave the particulars of the murder, and the initials of the murderer, but declined giving the name, as he had no malice against him. The gentleman we do not understand to be a believer in the spirituality of these rappings, but some things about it are rather staggering to disbelievers.—*Nashua (N. H.) Telegraph*.

**SINGULAR PHENOMENON.**—A correspondent of the Philadelphia *Ledger*, writing from San-Juan-De-Los-Rios, Nicaragua, relates the following singular circumstance:

A singular phenomenon occurred here a few days ago. All of a sudden, as it were, one evening, the place was literally covered with a species of land crab; the hill-side was a living mass, and they poured down upon the beach, got into the houses, and one could scarcely put down his foot in any place without tramping upon them. In a few days they all disappeared, except the usual quantity which is always here, and go to swell our catalogue of annoyances.

**CHLOROFORM.**—To administer chloroform without risk, the *London Lancet* advises, it should be inhaled for some minutes with a large quantity of atmospheric air, concentrating the chloroform by degrees, and so as to consume eight or ten in producing anaesthesia, (insensibility.) In this manner surgical operations of the most delicate kind may be carried on for a whole hour, and without danger of accident. The inhalation of the chloroform goes on at all times, and as much as three or four ounces might be inhaled within the hour. From three to five drachms produce insensibility.

**RECOVERY OF SPEECH.**—A few days since, a singular and pleasing incident occurred at the Philadelphia Mint. A number of young females are employed there, one of whom had been deaf and dumb for ten years, an affliction resulting from scarlet fever.—While engaged at her occupation, judge of the surprise of her companions, to hear her exclaim, "O, believe I can speak." So great was the astonishment that one of the females swooned, and the most of them were strangely affected. Since then, the female has entirely recovered her speech.

**SINGULAR PRESENTIMENT.**—The Lafayette (Ind.) *Courier* states that Jacob Rinehart, of Clinton county, came in on the railroad on Friday last on business, but before returning conceived the idea that he was soon to die, and returning home, immediately commenced settling up his affairs preparatory to his exit. He went on Saturday to several of his neighbors with whom he had business, and settled up. On Sunday morning he was a corpse. He leaves a wife and several children.

The oldest trees in the world are in Central Africa—the Roobabs, which are 90 feet in circumference, and contain the rings which mark the annual growth of the trees to the number of 9000, fixing their age at that number of years.

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8.00 A. M. Express Train from New Haven, stopping at Stamford and Bridgeport.

8.50 A. M. Special Train for Port Chester, stopping at all stations, including Mount Vernon and Pelhamville.

11.30 A. M. Accommodation Train from New Haven, stopping at all stations.